

A 6  
LEARNED  
AND FRUIT-  
FULL SERMON,

Preached in Christs  
Church in Norwich.

BY

*Ro. Mylne*

Mr. NEWHOUSE, late Preacher of  
Gods Word there.

*With a goodly Prayer.*

I PETER 3. 18.

*For Christ also hath once suffered for sinnes,  
the iust for the vniust, that he might bring  
vs to God.*



LONDON:

Printed for *Jonas Man*, and are to be  
solde at the signe of the Talbot in  
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*na 1701*

GENERAL

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TO THE RIGHT  
VVORSHIPFULL,

Mr. Thomas Layer, an ancient  
Senator, and a iust Iustice of  
Peace, in the Citie of Norwich:  
Grace and Peace.



*RIGHT* Worshipfull,  
though the Word of  
God be the Bread of  
life, yet the Ministers  
of Gods word are his  
Stewards to deuide it:  
and though the same Word be the  
Water of Life, yet they are his Con-  
duits to conuey it. If the Bread in  
a loafe be not cut out unto the hun-

A

gry

## The Epistle

*gry, an Infant that is hungry may  
dye with a whole loafe in his hands :  
and if the Water in a fountaine  
be not drawne out to the thirsty, a  
childe may perish with a bottle in his  
armes.*

*How necessary it is, that the one  
should be cut out to the hungry soule,  
and the other drawne out to the thir-  
stie spirit, they know best that haue  
the care of their owne family, and how  
necessary it is that both the bread and  
water of life, should be carued and fil-  
led out to all such as hunger and thirst  
after righteousnesse, they know well  
who haue any care of Gods Family.*

*We that liue in this Kingdome,  
haue good experience of Gods fauour  
towards vs in this respect. We haue  
many a faithfull Ahimelech amongst  
vs, who rather then Dauid should pe-  
rish for hunger, will giue vnto him the  
Shew-bread of the Sanctuary: We  
haue*



## Dedicatorie.

*haue many a worthy Minister amongst vs, who rather then Dauid should dye for thirst, will with the hazard of their liues giue vnto him of the waters of Bethlechem.*

*When I enter into a serious meditation of the Maiestie of Gods Word, and withall consider that all is as nothing without application, methinkes I doe say, here is salue: but where is the hand that must lay it on the soare? Here is Balme: where is the finger that must poure it into the wound? Here is Physicke: where is the Physician? And here is the Poole of Betheldah: where is the friend that will help vs in? Doe we looke for an hand? the hand of Gods Minister will lay on the salue. Doe we desire a finger? The finger of Gods Minister will poure in this oyle. Would we send for a Physician? the Art of Gods Minister will administer this Physicke. And if at the*

## The Epistle

*the descent of the Angell, we would  
faine be put into the Poole of Bethes-  
dah, who will sooner doe it then this  
Man of God?*

*I cannot deny, but that by reading  
of Gods word a man may receiue much  
comfort : nay, I am perswaded that by  
the same, he may be excellently prepa-  
red to get sauing knowledge: yet prea-  
ching is that alone ordinary meanes,  
which God hath sanctified for the sal-  
uation of his Children, and to make  
them wise vnto that saluation.*

*By preaching, the Minde of the ig-  
norant is enlightned : the Memorie  
of the forgetfull is strengthened : the  
Heart of the obstinate is mollified :  
the Affections of the untoward are  
reduced : the Will of the peruerse is  
restrained : and the Life of the un-  
godly so changed, that at the voyce of  
a simple and sinfull man, he cryeth out  
with the Iewes in the Acts, Men and  
brethren,*

## Dedicatorie.

brethren, what shall I doe to be fa-  
ued? *This made David to say, I am*  
*the man : Saul to say, I haue sinned:*  
*and euery priuate conuert to say: God*  
*is in these men indeed.*

*Were it not for preaching of the*  
*Word, where were the vnderstanding*  
*of it? where were the consolation by*  
*it? where were direction from it?*  
*Without it how should hard places be*  
*made plaine? plaine be applyed? re-*  
*pugnances in it be reconciled? or op-*  
*pugners of it be confuted? Take away*  
*Preaching, and then downe with our*  
*Schooles of learning, our Houses of*  
*prayer, our Obedience to Superi-*  
*ours, our Loue to equals, and our*  
*right to heauen.*

*I am now in a Labirinth, I cannot*  
*well come out. The Preaching of the*  
*Gospell, is the power of God unto sal-*  
*uation: the Pillar of God in our iour-*  
*ney to Canaan : the Angell of God*

## The Epistle

*to bring vs out of Sodome: the Messenger of God to prepare his way: the Trumpet of God, to cry downe Iericho: and the Hammer of God to driue in the nayle of piety, and to breake out the braines of profanenesse.*

*How much we are beholding to the Preachers of the Gospell we shall then know, when the Lord shall send such a Famine of this Bread, that though we goe from East to West we shall not finde it: or such a Drought of this water of life, that we shall runne from Citie to Citie, and shall not get it. But blessed be God, we are now full: and I wish it may neuer be said vnto vs, Woe be vnto you that are full.*

*Amongst many Cities in this famous Kingdome, beholding vnto God for the Ministry of the Word, you in your Citie are not the least beholding. Euery Sabbath day, in many of your Churches*

## Dedicatorie.

*Churches is the Word preached, and almost euery day in the weeke, the preaching of the same is painfully continued.*

*And surely, when I consider the paines required of your Citie preachers, the uncertaine allowance provided for them, the meane estate they must euer needs liue in, and that sound Learning which hath beene, and is now in many of them, I beginne to thinke, that it is eyther the sweetnesse of the ayre, or the ciuilitie of your people, or the contentednesse of their mindes, or their desire to doe good, or the special blessing of almighty God, that continues thus amongst you the great meanes of saluation.*

*But howsoeuer the Arke of Gods Couenant be beautifully set vp in your seuerall Temples, yet to you of S. Andrews bath God appeared in exceeding beauty. How many hungry soules  
in*

## The Epistle

*in that Citie are almost daily fed at your table? How many thirstie spirits doe drinke ordinarily of your Cisternes? And I doubt whether any one Parish in the Kingdome hath been so successively blessed with learned and laborious Ministers, as you haue beene, for almost threescore yeeres.*

*If you forget that faithfull Seruant of Christ Mr. More, who for twentie yeeres together preached amongst you almost every day in the weeke, besides his priuate conferences in your seuerall families, surely then I feare me there is a state risen vp amongst you, like vnto that of the Egyptians, whose King knew not Ioseph. But I know you remember both him and his.*

*And can you then forget this worthy man, who for the space of foure-teene yeeres past, liued partly a Preacher, and partly a Pastor in your Congregation? Concerning whom I*  
*might*

## Dedicatorie.

might say much (and if a learned Father doth not deceiue me, it is pietie to commend the dead,) but I must not make an Epistle larger then the booke. I liued with him in a famous Colledge, I laboured with him in your holy Citie, for the space of fūe yeeres and more : and I euer obserued him diligent in his studie: wittie in discourse, apprehensiuē of truth, deepe in knowledge, powerfull in preaching, vigilant in practising, and a perfect patterne of grauitie and sobrietie in the whole course of his life and conuersation. And if the spirit of that iudicious Mr. Perkins might be found in any Diuine, I thinke it appeared in him.

It is the Art of Arts to preach well, to diuide the word, and to saue soules: hee excelled in this Art : and that he might grow in this knowledge, he tooke such paines, that like vnto a seruice-

## The Epistle

seruiceable candle, in giuing light to you, he consumed himselfe.

Though there be too many Bookes in this scribling age, and the paper is worth more then the things that are written in them, (as Socrates once said, when he would write nothing) yet of some mens Labours there are too few. For though they should write but that which before hath beene written, yet by reason of their credit in the Church, the soundnesse of their iudgement, the vprightnesse of their life, their experience in cases of controuersie and conscience, and that loue which their auditors haue had to them and their doctrine, they might by writing doe much good.

Wee reade not indeede that our Saujour Christ committed of himselfe any thing to writing: yet his Apostles hee made as his Hand and Secretaries, to commend the  
New



## Dedicatorie.

New Testament to the Church of God.

*Our aduersaries the Papiſts, daily doe assault the Church with deadly weapons; the poyſon of Aspes is vnder their penneſ: if theſe Fooles were not answered to their Folly, they would be too proud.*

*Our Aduerſary the Diuell caſteth daily new deuiled darts into the minds and Conſciences of people: if he ſhould not be reſiſted by the Sling of Dauid, hee would ſoone triumph ouer the Iſrael of God.*

*True it is indeede, that by the mouth of the Preacher wee receiue much good, and the liuely voyce giues much life to diſcourſe: but when, after hearing, wee may with our eyes peruſe that which our eare hath heard, wee ſhall the better ponder, and know, and remember, and affect that which otherwiſe*

## The Epistle

*wise we might utterly forget: and make our hearts as rich in grace, as our Bookes are full of goodnesse.*

*To this end, that which was preached unto the care, in the assembly of many learned Diuines, and by name, before that Reuerend Doctor Redman, late Bishop of your Diocesse, I am bold to publish to your view: that by the finger of this Herculean labourer, you may know what the whole man was.*

*And the same I am bold to dedicate to your Worship, as a testimonie of your long loue to me, and my desire to be thankfull to you.*

*When I liued in your Parish a painfull Preacher, I found seeming fauor at the hands of some curious, but substantiall fauour of diuers courteous and true meaning people.*

*How in the first yeere of my coming, I was entertained by that graue*  
Senator

## Dedicatorie.

*Senator, Mr. Francis Rugge, then the third time Maior of that happy Citie, I cannot forget, whose house was unto me rather an habitation then an Inne: How euer after I was welcome to you, and continually was fed at your table, I must not forget, unlesse I would be thought an unthankfull man.*

*I acknowledge all with much thanks, both to God, for such a friend, and to you for such friendship: and desire that when both you and I shall haue gone the way of all flesh, the kindnesse which you haue shewed to me, may (of all into whose hands this little Booke shall come) be had in remembrance.*

*I am now at an end. I present unto you this learned Sermon of the Iustification of a sinner before God, with an excellent Prayer which Mr. Newhouse gaue me, written with his owne hand. I doubt not of your kinde acceptance*

## The Epistle

*tance of them both : and I trust they will be a welcome New-yeeres gift to the whole Citie, who I hope will ever*  
*Hebr. 13.* obey them that haue the ouer-sight of them, and submit themselues to them : for they watch for their soules, euen as they that must giue accounts: that they may doe it with ioy and not with griefe : for that is vnprofitable for them.

*Now I pray, that as the true feare of God hath so encreased your happy dayes vpon earth, that you haue attained to the age of fourescore yeeres, and for aboue fortie yeeres past haue liued a worthy Senator of a most worthy Citie ; so it would please God, when your glasse is runne, and Death shall call for you, you may with old Si-meon depart in peace; wish faithfull Samuel be lamented for, and after receiue the end of your Faith, which is the saluation of your Soule.*

*Thus*

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## Dedicatorie.

*Thus craving pardon, recommending you, your vertuous Wife Mrs. Anne Layer, with that bountifull and godly Widdow Mrs. Anne Rugge, to the protection of the Almighty, I humbly take my leave.*

*From Mr. Andrew Curwaynes house in Salisburie-rents, at S. Martins in the Fields. Decemb. 3. 1611.*

Your Worships  
euer in the Lord,

ROBERT HILL.

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Read 42 Oct 1707

A

# SERMON

PREACHED AT

Great S. Maries, in

Cambridge.

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2 COR. 5. 21.

*For he made him which knew no  
sinne, to be sinne for vs; that  
we should be made the righte-  
ousnesse of God in him.*



From the ninth verse of  
this Chapter to the eigh-  
teenth, the Apostle com-  
mendeth his faithfulnessse  
and sinceritie in the execution of  
his function Apostolicall. From the  
eighteenth verse vnto the end, hee

A 2

com-

### A Sermon.

commendeth the doctrine of the Gospell, and that by a double argument : the former whereof is taken from the Authour or efficient cause, who is, GOD himselſe : the latter from the effect, to wit, reconciliation betweene God and man; and therefore it is called the Ministerie of reconciliation. Further this effect is enlarged by sundry arguments : first, from the Authour, who is also God himselſe: secondly, from the subiect, viz. the World, by a Metonymie of the subiect, men living in the world; and by a Synecdoche of the whole for the part, the Elect in the world : thirdly, from the forme, viz. the not imputing of sinne : fourthly, from the adiuuant causes, that is, the Ministers of the word, to whom the dispensation of this heavenly ambassage is committed, verse 19. and 20. fifthly, from the



*A Sermon.*

the meritorious & impulsive cause,  
which is the worke of Christs Me-  
diatorshippe, in vndertaking the dis-  
charge of mans sinne before God.  
verse 21.

Wherein three things more par-  
ticularly are to be considered. First,  
our Sauour Christ, the Redeemer  
and reconciler of the world, is de-  
scribed by his adioynt or propertie,  
which is puritie of nature, and im-  
munitie from sinne, in these words,  
(*Which knew no sinne.*) Secondly, his  
worke is propounded, whereby hee  
merited and procured at the hands  
of his Father, attonement and re-  
conciliation between God and man,  
in these words, (*became sinne for vs.*)  
Thirdly, this work is amplified from  
the vse and end of it, which is the  
iustification of a sinner before God,  
in the last words, (*that we might be  
made the righteousness of GOD in  
him.*)

*A Sermon.*

*him.*) Thus much shall suffice to haue spoken of the coherence, order, and resolution of these wordes.

Now to descend to a more particular examination of them, let vs first of all search the true and proper meaning of the wordes, and then proceede to the vse of doctrine and edification which they shall naturally afford.

First, therefore whereas the Apostle saith, *he made him*, the meaning is, God the Father in his eternall and vnchangeable counsell, decreed and appointed him which knew no sinne to become sinne for vs, and answerably, in fulnesse of time, sent his Sonne to take vpon him flesh, that is, mans nature, that in the same he might worke and suffer whatsoeuer was to be done and suffered for the accomplishment of mans redemption. This appeareth to  
be

*A Sermon.*

be so, both because the outward and external works of God stretch themselves not onely to the diuels themselves, but to the executions thereof, as also because this worke of Redemption and Reconciliation betweene God and man, as it was begun in the decree of God, so it was continued in the incarnation of Christ, and then finished and accomplished when all our sinne and guilt was laid vpon him, and he paid the ransom for them all.

And least this should seeme strange and hard to any, that Christ being very God should be any way subiect or subordinate vnto the decree of God, the Scripture is plaine and pregnant in this point: *1 Pet. 1. 20. He was fore-appointed, or fore-ordained from the beginning of the world, viz. to this worke of mediation.* And our Sauour Christ him-

*A Sermon.*

selfe speaketh plainly, *Iohn 6. 27.*  
*Him hath the Father sealed,* that is,  
signed and singled, by setting as it  
were, a stamp and marke vpon him,  
thereby separating him vnto this  
worke.

This we shall the better conceiue  
if wee doe but remember this di-  
stinction : Christ is to be confide-  
red of vs two wayes : first, absolute-  
ly as he is God, in which respect be-  
ing equall with the Father and the  
holy Ghost, he decreeth & determi-  
neth together with them all things  
that are or come to passe in heauen  
or in earth : secondly, with limitati-  
on or addition, *viz.* as hee is God  
incarnate, God manifested in the  
flesh, the mediator and reconciler of  
the world; in which respect hee may  
be truly said to be vnder the decree  
of God, though not in respect of his  
Nature, yet in respect of his Office.

*Which*

*A Sermon.*

*Which knew no sin.*] The meaning is not that our Sauour Christ was ignorant of the nature, qualitie and force of sinne, all our sinnes being laid vpon him, but he knew no sin, to wit, experimentally, eyther inherent in his person or practised in his life; in a word, he was no sinner at al, eyther by the guilt of *Adams* first transgression, or by the corruption of nature proceeding thence, or by any actual offence committed in all his life. The Scripture is cleere and euident in this point: And first for original sin, that is the guilt and corruption of nature, *Lu. 1. 35.* The Angell *Gabriel* in his salutation to the Virgine *Marie*, saith, that that which shall be borne of her, shall be holy, that is, pure and free from all staine and contagion of originall sinne: *Hebre. 4. 15.* *Hee was tempted in all things like vnto vs, yet without sinne.*

And

*A Sermon.*

And though this were a sufficient reason to exempt our Saviour Christ from all actuall sinne, yet the Scripture is not wanting in this point also, *Joh. 8. 46.* he cleareth himselfe from all actuall transgression, when hee saith, *Which of you can conuince or rebuke me of sinne?* And for them both, *1 Pet. 3. 18.* Christ suffered, the iust for the vniust, iust in nature, iust in actions. *Heb. 7. 26.* *Such an high Priest it became vs to haue, as is holy, vndefiled, innocent, and separate from sinners.* And the reason is rendered in the wordes following, because hee must not be like to the high Priests of the Law, who being sinners themselues, first offered sacrifice for themselues, and then for the people; but hee must be an absolute and perfect high Priest, that he may be in all points an absolute and a perfect Saviour.

The

*A Sermon.*

The ground of all this is, the extraordinary and miraculous sanctification of our Saviour Christ in the womb of the Virgin, whereof there be two parts: the first is the stay & stoppage of the guilt of *Adams* first transgression, with the corruption of nature proceeding thence, which was done on this manner: God in the beginning tookethis order touching man, that whatsoeuer good he had, he should haue it for himself and his posteritie, and whatsoeuer euill or hurt he brought vpon himselfe, that hee should deriue it to euery one of his posterity descending from him, insomuch as euery father is in stead of *Adam*, to conuey vnto his childe not onely nature and substance, but the guilt also and corruption of nature: now that this euill might be preuented in Christ, God in great wisdom appointed that he should

*A Sermon.*

should be immediately conceived by the holy Ghost in the wombe of the Virgin, without any manner generation by man, insomuch as hee tooke substance from *Marie* without the guilt and corruption of nature.

*Obiect.* If it shall be obiected (as the spirit of error hath found one only cauill against this cleere truth) that all that are in *Adam* haue sinned in him: but our Saviour Christ was in *Adam*, *ergo*.

*An.* The proposition is not true, vnlesse it be thus expounded: All that are in *Adam* haue sinned in him, sobeit they descend from him by ordinary generation. *Rom. 5.12.* the holy Ghost saith, *by one man sinne entered into the world*; he doth not say from one man, signifying that *Adam* conueyeth the corruption of nature to no more then he doth beget: for the Assumption, it must be  
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### A Sermon.

distinguished; our Saviour Christ was in *Adam* not simply as other men are, but in part onely, that is, in regard of substance which hee tooke from *Adam*, but not in regard of the propagation of nature by ordinarie generation. All other men are from *Adam*, and by *Adam*; but hee is from him onely, and not by him, as by a begetter and procreant cause.

The second part is the infusion of holinesse into the manhoode of Christ, so farre forth as is meet for the person and office of a Mediator.

*Became sinne for vs.*] These words at the first sight may seeme to imply a contradiction, but being rightly expounded, all difficultie will easily be remoued: Some expound (*Sinne*) a sacrifice for sinne, by a Metonimie of the subiect, Sinne being the obiect of sacrifice, specially of the propitiatory sacrifice, which  
was

*A Sermon.*

was conuerfant about the expiation of sinne : this exposition is Orthodoxe, agreeable to the Analogie of Faith, the tenure of Scripture, and the vse of the word, which often in the Scripture admitteth this trope, as might be shewed in many places of the old Testament if neede were. Neuerthelesse it seemeth not to be so fit and sutable vnto this place, & that for two reasons principally: first, because of the Antithesis here vsed by the Apostle, wherein if by one member, *viz. Sinne*, wee vnderstand a sacrifice for sinne and no more, so as our guilt and punishment shall be translated vnto Christ alone, and not the fault (as *Bellarmino* and the Rhemists would haue it) then necessarily by righteousness in the second member wee must vnderstand the reward and fruit of righteousness, which cannot stand; because

*A Sermon.*

because the very righteousness it  
selfe is imputed to iustification, as  
afterward we shall shew. Secondly,  
it is vnequall and vniust; yea, altoge-  
ther impossible, to impose our guilt  
vpon Christ and not our sinne, be-  
cause sinne and guilt goe insepara-  
bly together, and where there is no  
sinne, there can be no guilt, there-  
fore that our guilt might be laid vp-  
on Christ, necessarily our sinne must  
after a sort be made his, and annex-  
ed vnto him, that is, by imputation.  
Wherefore the more conuenient  
exposition, and (as I take it) the bet-  
ter befitting this place, is, if by  
sinne we vnderstand a grievous and  
notorious sinner, the abstract em-  
phatically noting the haynousnesse  
of the offence. And indeede the of-  
fence must needes be great, not  
which he had committed, but which  
was imputed vnto him, all the sinnes  
of

## A Sermon.

Luther, in  
Gal. 3. 13.  
& Calvin.  
idem.

of the Elect, their periuries, blasphemies, adulteries, murthers, oppressions and Heresies being laid vpon him, so that he might iustly be termed, and yet without disgrace vnto his person, *blasphemus, periurus, haereticorum haeticissimus*, (as Luther speaketh.)

Now if any man shall reply and say these are contrary one to another, for Christ to be a sinner, and to be no sinner, the answer is easie: there is no contradiction, vnlesse the same respect be obserued in both, hee is verily a sinner, and verily no sinner: in a diuers and sundry consideration, hee is verily no sinner properly, personally, and by act of inherencie; he is a sinner truely, yet relationally and by act of imputation.

*For vs.*] That is, so many of vs as are elected, and doe belecue: for we may not thinke that our Sauour Christ

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Christ vndertooke the discharge of all mens finnes before God, to answer and satisfie the iustice of God for them all; for then why are not all men saued? *Col. 1. 14. In whom we haue redemption by his blood,* that is, the remission of finnes. Out of which place I reason thus: All that are effectually redeemed by Christ on Gods part, they haue the pardon of their sins, but all and euery particular singular man haue not the pardon of their sinne, *ergo*, all and euery particular man are not effectually redeemed by Christ on Gods part. The proposition is manifest out of the wordes of the text, where redemption and remission of finnes, are inseperably yoaked and coupled together, and reason doth enforce the same, that where the iustice of God is fully satisfied, nothing can be further objected vnto,

B

or

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or required of the sinner: & on satisfaction necessarily followeth and dependeth the abolishment of all sinne and guilt: for the Assumption, that is likewise cleere. For if all men had the pardon of their sins, then some who are effectually called, iustified, sanctified and vnited vnto Christ, may totally fall away from grace, and finally perish, which is a hellish and vncomfortably doctrine; the reprobates may be members of the Catholike Church, which is a Popish doctrine: then the gifts and calling of God should be such, whereof hee did repent him, if the pardon of sinne once giuen could be frustrate and made void. Wherefore those men that hold and teach that our Sauour Christ tooke vpon him the discharge of all mens sinnes, to appease and pacifie the wrath of God for them all, as well of *Caine* as of *Abel*,

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*Abel, of Esau as of Iacob, of Pharaoh as of Moses, of Iudas as of Peter, of reprobate as of elect, they erre and are greatly deceiued, as might be shewed at large, if this Text did giue me so fit occasion.*

*That we.]* That is, so many of vs as doe beleeue. Here comes three things to be expounded : first, what this righteousness here mentioned is : secondly, why it is called the righteousness of God : thirdly, how we become it, and it ours. This righteousness that wee may the better conceiue, wee must remember this distinction. There is in Christ a twofold righteousness, according to the diuersitie of his nature; the one is vncreated and infinite, which is the righteousness of the Deitie, called by Diuines, his essentiall righteousness: the other is created and finite, which is the righteousness of the  
B 2                      huma-

*A Sermon.*

humanitie. The former is not here intended or spoken of by the Apostle, as may appeare by two reasons: first, this righteousness is infinite, and therefore incommunicable, and if it could be communicated, yet the finite creature were not capable of it, considering that that which is infinite, can neither be part nor accident of that which is finite: secondly, if wee could be capable of it, wee should be Deified; and then the Apostle might more fitly haue said, that wee might be made righteous Gods in him, then the righteousness of God in him.

Wherefore the dotage of *Osian-*  
*der*, concerning the iustification of  
a sinner by his essentiall righteousness, is to be abhorred and renounced as blasphemous heresie, absurd  
and ridiculous even to common  
sense. As for the place, 2 *Pet.* 1. 4.  
where



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where it is said that the faithfull are made partakers of the diuine nature, it maketh nothing for the patronaging of this error, for by Nature is not meant substance, but diuine qualities of wisdom, holines, & righteousness, liuelily representing the nature of God, who is wisdom, holines and righteousness it selfe. The latter is the righteousness of the humanity, which is here : which is two-fold, originall, which is the puritie and integritie of his nature, *viz.* the conformitie of the whole man vnto the will of God: actuall, which is eyther actiue, which he achieved in fulfilling the Law; or passiue in his sufferings. Now this whole righteousness is imputed vnto vs to iustification, as after wee shall declare.

In the second place, this righteousness is called the righteousness of God, and that for three causes:

B 3

first,

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first, because God is the sole Author and giuer of it, Nature doth not afford, neither good education, al that free-will & the good vse of the gifts of Nature coth or can afford is no more but an outward ciuil righteousness before men, which cannot iustifie a sinner before God : secondly, God alone accepteth it for & in the behalfe of the sinner, therby giuing him absolution from guilt, and title and interest vnto life: thirdly, in respect of the subiect, because it is in that person which is not onely man but also God, in whom it is reserued as in a store-house for the vse of the Church.

Thirdly, this righteousness becomes ours after this manner; Sinne is that which makes a man vnrighteous and the childe of wrath and vengeance: now in sinne there are three things hurtfull vnto man: the  
first

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first is, condemnation or guilt, which is an obligation to punishment: the second is actuall disobedience vnto the morall Law: the third is, originall corruption, the fountaine of all sinne: these are three deadly wounds and three running sores in the harts and consciences of all sinners.

Contrariwise Christ Iesus is perfectly righteous, and in him are three inestimable benefits, answerable to the three former euils: first, the sufferings of Christ vpon the Crosse, sufficient for all mens sins: secondly, the obedience of Christ in fulfilling the Law: thirdly, the perfect holinesse of the humane nature of Christ, and these are three soueraigne medicines to heale all wounded consciences: and as three running streames of liuing waters to bathe and to supple the bruised and contrite heart. Now commeth

*A Sermon.*

Faith, and first layeth hold on the sufferings or passiue obedience of Christ, which being imputed and applyed to the sinner, hee is deliuered from guilt and condemnation, and so the first deadly wound is cured. Againe, Faith layeth hold vpon his actiue obedience in fulfilling the Law, which being imputed and applyed, the person of the sinner is accepted as perfectly iust before God, and so the second deadly wound is cured. Thirdly, Faith applyeth the holinesse of his humane nature, called his habituall or originall righteousness, whereby hee is accepted of God as perfectly holy, and so the third deadly wound is cured. And thus we see how this righteousness is become ours, and wee it. And thus much shall suffice to haue spoken touching the meaning of the wordes.

Now

*A Sermon.*

Now followeth the vse of doctrine.  
And to omit many other doctrines  
which might be gathered out of  
this place, I will content my selfe  
with this one which the wordes doe  
naturally afford, being almost ex-  
pressed in the Text, to wit, hence we  
are taught what is the formall cause  
of the iustification of a sinner before  
God, viz. a reciprocall translation  
of our sinne vnto Christ, and his  
righteousnesse vnto vs, the which  
comprehendeth the whole forme of  
Iustification: wherein there are two  
things: first, a not imputing of sin:  
secondly, an imputing of righteous-  
nesse; for that our sinnes may not  
be imputed vnto vs, necessarily they  
must be imputed vnto Christ; and  
that we of sinners may become iust,  
his righteousness must be imputed  
vnto vs. In a word then, the forme of  
Iustification is the imputation of the  
perfect

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perfect obedience of Christ vnto the beleeuers for the remission of finnes, and for righteousness. This point because it is a fundamentall principle, and a maine ground and pillar of our religion, and not a little controuerted betweene the church of Rome and vs, I will stand the longer in the handling of it, both that we may be confirmed in the truth of so necessary doctrine, as also armed with the armour of prooffe against all the assaults of the aduersaries wherewith they shall impugne it.

And that wee may proceede in some order, wee will consider these three things: first, what imputation is: secondly, that it is the formall cause of the iustification of a sinner before God: thirdly, we will touch some of the principall obiections which are alledged to the contrary  
by

*A Sermon.*

by that apostaticall and hereticall Church of Rome. And to beginne with the name: *Imputation*, is a Metaphor, borrowed not from numbers & Arithmetique (as some haue thought) but from a kinde of contract, called acceptilation; wherein the creditor is content to accept the payment of the suretie in the behalfe of the debter, euen as if hee had discharged it in his owne person. Touching the vse and acceptation of the word, it is two-fold in Scriptures: the first is, when an inherent qualitie or action proceeding thence, is imputed vnto reward or punishment: for reward, mention is made of it, *Rom. 4.4. to him that worketh, the wages are imputed*: an example of it wee haue in *Phinehas, Psal. 106. 31. whose worke the Lord imputed vnto him for righteousness*, that is, hee approoued it, accepted

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accepted it, and rewarded it for the faith of the worker. For punishment wee haue an instance, *2 Sam. 19. 19.* where the varlet *Shimei* doth beseech *Dauid* on this manner: *Let not my Lord impute wickednesse vnto me,* that is, let him not inflict the punishment of my sinne vpon mee. *2 Tim. 4. 26.* *At my first answering no man assisted mee, but all forsooke me, I pray God that it may not be laid to their charge.* The second is, when something out of a mans selfe is by imputation made his, as though it were inherent in him, or wrought by him: thus it is vsed, *Rom. 2. 26.* *Thy vncircumcision is made Circumcision if thou beest an obseruer of the Law.* So to *Philemon*, verse 18. *If Onesimus hath done thee any hurt, impute it to me, or set it on my score, I will repay:* and in this latter sense we are to speake of it in this place.

*Imputa-*



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*Imputation* therefore may be thus described; It is an action of God accepting the all-sufficient and perfect Obedience of Christ, in the behalfe of the beleeuing sinner, vnto satisfaction and iustification. Now then to come to the first point, that *Imputation* thus described, is the forme of the iustification of a sinner before God, though many arguments might be vsed, yet I will content my selfe with these two, both which are contained in this Text: the former whereof may be framed thus; After what manner Christ became a sinner, after the same manner wee are made iust; but hee became a sinner, not by infusion of any corrupt qualities into his holy nature (which were blasphemie once to conceiue) but by imputation of our sin onely: therefore we are iust before God, not by infusion of any  
habitually

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habitually grace into our corrupt natures, but by imputation of his righteousness onely. This argument is firme and inuincible, and cannot be deluded, being so surely grounded vpon this Text. If it be replied (as indeede it is) that if this reason of reciprocall imputation be so firme, and of such force, why doe not the like consequents follow of both? to wit, why doth not the imputation of our sinne vnto Christ, as well bring with it inherent corruption in him, as the imputation of his righteousness vnto vs, inherent grace in vs.

*Ans.* The reason is farre vnlike; for first though sin be of a very poysonfull nature, yet there is not the like force and power in sinne to defile and to pollute, as in grace to purge and to sanctifie, *Rom. 5.15.* *The gift is not so as is the offence,* noting that there is more vertue and efficacie in  
grace

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grace to sanctifie and to saue, then in  
sinne to defile and to destroy. And  
indeed Grace is like vnto fire, which  
though it be for quantitie small, yet  
for efficacie great: Againe, the hu-  
mane nature of Christ is so repleni-  
shed with holinesse, that it is not at  
all capable of sinne; but mans na-  
ture is not so stained and corrupted  
with sinne, but that it is capable of  
grace being at the first created after  
the Image of God, and afterward  
again to be renewed by Christ: and  
therefore considering that Christ is  
not so capable of sinne as man is of  
holines, the reason is of no moment.  
The latter reason may be gathered  
out of the wordes of the Apostle,  
where hee saith, *That wee might be  
made the righteousness of God in him:*  
Whence I reason thus: The righ-  
teousnesse whereby a sinner is iust  
before God, is eyther his owne, or  
the

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the righteousness of another; but it is not his owne, for the Apostle would haue said, wee are made the righteousness of God in our selues, and not in him: and thus some of the auncient Fathers expounding this place, say, that it is not in our selues, but in him; not ours, but his: and *Chrysostome* saith, that therefore it is called the righteousness of God, because it is without all staine and defect, and therefore cannot possibly be inherent in vs, wherefore we may safely conclude, that this righteousness is not resident in vs, but receiued from another, and after a sort made ours, to wit, by imputation.

*Obiect.* But it is excepted, that it is absurd in reason, that a man should be iust by the righteousness of another, even as if a man should be wise by the wisdom of another, or  
learned

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learned by the learning of another,  
or liue by the life of another.

*Ans.* This reason had some colour, if the righteousness of Christ were personall, and so limited and tied vnto him, that it could not from him be deriued vnto others; but it is so in him that it may be ours, and conueyed vnto vs by imputation: the reason is, because Christ is a publike person, representing all the Elect; yea, the roote and stocke of the Elect, euen as *Adam* was the roote and stocke of all mankind. Looke as therefore the first transgression of *Adam* was not his alone, but euery particular mans descending from him by generation: euen so, the righteousness of Christ is not his alone, but pertaines to all the Elect, being by faith vnited vnto him, and made bone of his bone, and flesh of his flesh.

C

And

*A Sermon.*

And as the iuyce and sap which is in the roote of the tree, is made the sap of the branches by participation : euen so the righteousness of Christ being inherent in him as in the head, is made the righteousness of the members by imputation. And as the Lands and goods of one man are made ouer vnto another by deed of gift, sale, exchange, or some like conueyance of Law, both for title and vse : euen so, the righteousness of Christ, by vertue of the free gift of God, according to the tenure of the Couenant of Grace, is truely and really conueyed vnto vs and made ours. These two reasons are sufficient grounds, whatsoeuer may be excepted to the contrary, whereupon this conclusion may be raised; that the sole imputation of the righteousness of Christ, is the forme of the iustification

### A Sermon.

tion of a sinner before GOD.

Now followeth the third point,  
*viz.* the answering of those obiections which are alledged to the contrary.

*Ob.* First of all, it is replied that *Imputation*, is a conceit invented and deuised by man, not aboue fifty or sixty yeeres old, not to be found in Scriptures, or in the ancient and Orthodox Writers of the Church.

*Ans.* To this many things may be answered; first, what greater impudencie and bold-hardinesse can there be, then to contradict the manifest and expresse testimonie of Scripture? for this very *Imputation* is beat vpon and repeated no seldomer then eleuen times in the fourth Chapter to the *Romanes*, and it is as ancient as *Abraham*, of whom it is said, *Gen. 15. 6. He beleueed God and it was imputed vnto him for*

*A Sermon.*

*righteousnesse* : not as the Papists  
falsely interpret it; that *Abrahams*  
faith was so excellent, that it deser-  
ued the infusion of habituall grace,  
but *Abraham* by faith casting him-  
selfe and relying vpon the promise  
of grace concerning righteousnesse,  
remission of sins, and life by Christ,  
was iustified, or his Faith was impu-  
ted vnto him for righteousnesse, *Me-  
tonimia adiuncti*; that is, what his  
faith apprehended became his right-  
eousnesse by imputation. Againe, it  
is to be found in the best and soun-  
dest auncient Writers, *Hierome*, *An-  
selme*, and *Chrisostome* vpon this  
place, who though they doe not ex-  
presse the word *Imputation*, yet vse  
it in effect; saying, that this right-  
eousnesse is not in vs, but in him, as  
our sinne is not his but ours, not in  
him but in vs, and *Chrisostome* saith,  
it must be without all staine & want.

So



## A Sermon.

So Aug. in tract. 3. in Iohn. & de Spi.  
& litera, ca. 9. & 26. & Bernard.  
ser. 62. in Cant. & ser. ad milites tem-  
pli, ca. 11. mors in Christo morte fu-  
gatur, & Christi iustitia nobis impu-  
tatur. Many more testimonies might  
be alledged to this purpose, but *qui  
plura videre cupit, legat Fulconem in  
responsione ad annotationes Rhemen-  
sium super hunc locum.* Let then the  
Rhemists mock so long as they will,  
and call this a new no-iustice, it is  
sufficient for vs, that it is grounded  
on Scriptures, and wanteth not the  
testimonie of the Church.

To proceede further, *Imputation*  
is not a meere deice, but a very  
thing; for it is a relation, that is, an  
ordination, or application of that  
which the Logicians call the funda-  
ment vnto his terme, or of the rela-  
tiue vnto his correlative, for exam-  
ple: In *Imputation* the fundament is

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the righteousness of Christ; the terme is the person of the beleuer; and the relation is the mercy of God, or the action of God mercifully accepting the perfect righteousness of Christ in the behalfe of the beleuer. Now this is not a fiction: and if a relation be nothing, how shall wee distinguish the persons in Trinitie, who though they subsist all in one infinite, & vndiuided essence, yet are three really distinguished by an incōmunicable propertie, which is nothing else but a relation? Again, if a relation be nothing, what shall be the internall forme of a Sacrament? is it any other but a relation or proportion betweene the signe and the thing signified? And if a relation be nothing, many a man is vniustly adiudged and condemned to dye, both in the Courts of men, and in the court of Conscience, before

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fore God : for why doe men daily dye the death of the body, and the death of the soule, is it not because they are guiltie ? And if sin had not guiltinesse annexed vnto it as an inseparable propercie thereof, men might at their pleasures breake and transgresse both the Lawes of God and of men, and neuer be obnoxious to punishment : for it is not sin, but guilt that bindes ouer vnto punishment; now what else is this guilt but a relation? and if the imputation of *Adams* sin vnto vs be something, why should not the imputation of Christs righteousness be also something, and not a meere figment as they would make it? Nay, Relations (as the Schoole-men speak, though they be *minima entitatis*, yet are they *maxima efficacia*.

To conclude this point, behold what iniurie this Antichristian Sy-

*A Sermon.*

nagogue doth offer vnto our Saviour Christ: the Pope forsooth, by vertue of the keyes, hath power to dispense and apply the merits of one man to another, insomuch as all his Indulgences are<sup>e</sup> imputatiue, but Christ hath not this power. What is this else, but to deny vnto the Head, that which they allow vnto the members? and to giue to their ministeriall head, that which they denie vnto the imperiall, as they foolishly distinguish? But not content with this, they pleade further for themselves, saying, that there is no necessitie of the imputation of righteousness, because wee are iustified by an inherent righteousness, receiued from Christ by infusion: this they labour to confirme by testimonie of Scripture, principally out of *Rom. 5. 18. As by the offence of one man many dye;* out of which place they

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they reason thus: As the imputatiue disobedience of *Adam* did *truly* print into the nature of man, corruption and sinne, and not putatiuely onely, as they speake: so the imputatiue obedience of *Christ*, doth print into the nature of man holinesse & grace, and not by imputation onely. This argument they take to be so firme and so strong that it admitteth no answer, which notwithstanding, being well weighed is of no moment: for if all were graunted, nothing could be proued, vnlesse it could be shewed that this righteousness printed in our natures, and resident in vs, were that whereby a sinner is iustified before God, which cannot be, as is manifest by this reason: That righteousness which must absolue and acquite a sinner before God, must be absolute and perfect, and in all points answerable and correspondent

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spondent vnto the rigour and extre-  
mitie of the morall Law; but our in-  
herent righteousness is not such,  
nay, it is imperfect in this life, and  
therefore *David* and *Daniel* durst not  
Psal. 143. 2  
Dan. 9. 18. oppose it to the seuerer examination  
of gods iudgement seat, but renoun-  
ced it, and relyed themselues onely  
vpon the meer mercy of God, & me-  
rit of Christ, and so haue the Saints  
of God done from time to time.

*Paul*, 1 *Cor.* 4. 4. Though he had  
a great measure of this inherent  
righteousnesse, yet testifieth plaine-  
ly, that hee is not thereby iustified:  
1 Ioh. 3. 11 and *S. John* telleth vs, that it is min-  
gled and blemished with sinne in  
this life; and if any man think other-  
wise, he is no better then a lyar and  
an hypocrite. But let all be granted  
which this place in shew of wordes,  
and according to their interpretati-  
on, will be can afford, it serueth as  
much

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much to stablish iustification by  
imputation, as by inherencie; yea,  
and more rather, by how much the  
cause is of greater force then the  
effect: for as the imputative sinne  
of *Adam* was the cause of inherent  
corruption in mans nature; even so  
the imputative righteousness of  
Christ is the cause of inherent grace  
in the faithfull. And now to take  
this weapon out of their hands,  
which they haue drawne (as it were)  
to cut the throate of *Imputation*, it  
may fitly be retorted vpon their  
owne heads on this manner: As the  
imputative disobedience of *Adam*  
was sufficient to make all men guiltie  
and culpable of condemnation  
before God, though it left behinde  
it no print or impression of corrup-  
tion in the nature of man: even so,  
the imputative righteousness of  
Christ is sufficient to discharge and  
absolue

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absolue vs of this guilt, though it should bring with it no inherent righteousness in vs.

*Ob.* Further, they reason for themselves out of *Dan. 9. 24.* the righteousness of the Messias is an eternall righteousness, but this imputatiue righteousness ceaseth at the end of this life: *ergo.*

*An.* Though the act of imputation of righteousness ceaseth after death, because there is no remission of sins this life ended, yet the righteousness imputed abideth still, and standeth a man in stead to discharge and set him free from all the sins of his life by-past, which otherwise the Lord might require at his hands. Again, it remaineth in an inseparable fruit and effect of it, which is perfect holiness, to-wit, a conformance of the whole man vnto the will of God.

Thus



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Thus being destitute of Scriptures, they flye vnto reason, pleading for themselues in this manner.

*Obiect.* Christ, the second *Adam*, did restore no more then the first *Adam* lost; but the first *Adam* neuer had, and therefore could neuer lose this imputatiue righteousnesse: *ergo*.

*Ans.* The proposition is false; for Christ, as hee was euery way farre more excellent then *Adam* was, so he is far more liberall in conferring grace, and in bestowing his gifts, then *Adam* was prodigall in losing them, and in depriuing himselfe and his posteritie of them, and therefore vouchsafed many more and greater gifts vnto vs, then *Adam* euer lost: for first, *Adam* neuer had iustifying Faith, neyther indeede was it necessary in that estate: hee beleeued in God, but hee knew not, neyther beleued in the Messias; but Christ hath

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hath vouchsafed vs this supernaturall gift of iustifying Faith. Againe, *Adam* had not the grace of confirmation and finall perseuerance, and therfore being tempted, fell though the free motion of his owne will: but wee haue the second grace, that is, of corroboration, whereby wee are preserued in the state of grace, which is the priuiledge of the state of redemption, before the state of innocencie. *Adam* had power to haue stood, if hee would, but hee had no power to will that hee could, but we by the blessing of God haue in some part, both the *posse* and the *velle*, in somuch as it is not possible for vs, being once in the state of grace, eyther totally to fall, or finally to perish. For the Assumption: *Adam* had the same righteousness for substance which we haue, but not in one and the same manner: *Adam* had it resident

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dent in his person by inherencie, but wee haue it out of our selues from another by imputation.

Now being destitute both of Scriptures and reason, they try another way, if not to stablish their own supposed righteousness, yet to bring our doctrine of imputation into contempt, and therefore they search their wits, labouring by all meanes to fasten some grosse absurdities vpon it, but all in vaine. First therefore, they reason thus: If the righteousness of Christ be the righteousness of a sinner, then euery sinner that beleeueth is as righteous as Christ, and consequently a Sauour; both which are absurd: the ground of this argument is, because the selfe-same perfect righteousness, which is in Christ, both for parts and degrees, is made his by imputation, the which is necessary, because

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cause the righteousness which iustificeth must be absolute, and in all points answerable vnto the morall Law. For the answering of this, first, consider the absurditie of this kinde of reasoning in the like instances: If the light of the Sunne be the light of the Ayre, then the Ayre is as lightsome as the Sunne, and consequently the Sunne it selfe, that is, the fountaine of light and heate. If the heate of the fire be the heate of a mans hand, then the hand is as hot as the fire. If the water of the fountaine be the water of the riuer, then the riuer is the fountaine, or as copious and cleere as the fountaine. Who can endure to heare this idle and foolish talking, for it deserueth not the name of reasoning? nay, whose eares doe not glow to heare it? But to satisfie this cauill and sophistication more fully, both the consequents

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consequents of the Proposition are false. For first, though the same righteousness which is in Christ be made ours, yet not in the same manner: in him it is inherent, as in his proper subject; in vs it is not resident, but after a sort annexed vnto vs, to wit, by imputation: Againe, though it were in vs as it is in him, yet it should not be equall in both.

*Obiect.* But it will be said, it is alike perfect in both, therefore equall in both.

*Ans.* It followeth not; for the difference of inequality ariseth not of the righteousness it selfe, which of it selfe, and by it selfe considered, neyther admitteth decrease nor increase; but from the diuersitie of the subject: for being in Christ, it is not the righteousness of a bare creature, but of him also that is the Creator; yea, of God himselfe, for  
D                      whom

*A Sermon.*

whom Christ suffered, God suffered; when Christ obeyed, God obeyed, insomuch as this righteousness is of infinite merit, price, value and dignitie, to satisfie for the whole world; yea, of ten thousand worlds, if it were therto appointed by God: but in man it is the righteousness of a bare creature, and no more: the diuersitie therefore of the subiect doth adde great excellencie vnto it, though the thing for substance be the same in both.

To explaine this by this comparison: The same righteousness which is in Christ, is in the good Angell, and as perfect both for substance and degree, shall we therefore reason, that the good Angell is as righteous as Christ? nothing lesse: and why? because the righteousness of the one is but the righteousness of the creature, the other is besides, the  
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*A Sermon.*

righteousnesse of the Creator.. The other consequent is farre more vnreasonable, for though the infinite merit of Christ be imputed to the sinner, yet not infinitely, but so farre forth as it serueth to satisfie the iustice of God, and to make him righteous before God.

To make this plaine by a familiar comparison : The whole light of the Sunne is communicated to one star, yet not wholly, but with a *quatenus*, so farre forth as it causeth the said Starre to shine.

*Obiect.* Further, they would inferre a second absurditie : If we be righteous by the righteousnesse of Christ imputed, then hee is a sinner by the imputation of our sinne, and consequently the childe of the Diuell, which is blasphemie once to remember.

*Ans.* We may safely and without  
D 2 indig-

*A Sermon.*

indignitie vnto the holy person of our Sauour Christ, & according to the tenure of this Scripture, terme him a sinner, yet not properly, but relatively only, as we shewed before: neither doth it hence follow that he is become the childe of the Diuell, for a man may be properly and personally a sinner, and yet not the childe of the Diuell; much more then imputatiuely: but this diabolicall title, Saint *Iohn* giueth onely to those that commit sin, that is, wholly addiect themselues to the practise of sinne, with full consent of will, and with delight, and make an Art and occupation of sinning, and keepe a course therein: for the children of God, though they be sinfull, yet they are not the Sonnes of the Diuell, but the adopted Sonnes and daughters of God.

*Object.* But it will be said, that  
Christ



A Sermon.

Christ in vs is become a committer of sinne, because our commissions are imputed vnto him; why may not he therefore be termed *filius diaboli*, at the least by imputation?

*Ans.* To this I answere: howsoever our sinne is in regard of the guilt and punishment translated vnto Christ, yet no further, and therefore these consequents of *filius iræ*, which agreeth onely to them that are partakers of *Adams* finnes, and *filius diaboli*, which agreeth onely to them that personally worke and practise sinne, cannot be extended to him who is onely relatively a sinner.

*Obiect.* If wee by this righteousness imputed, be made *filij Dei*, then why should not hee by imputation of our finnes be made *filius Diaboli*?

*Ans.* The reason is not alike, he is not at all capable of the one, but we are capable of the other: neither

*A Sermon.*

is it necessary that euery consequent and property of sinne, which it hath and bringeth with it in vs, should be translated vnto Christ: for it cannot be proued by Scripture that he tooke any more vpon him then the guilt, fault, and punishment of our sinnes.

To make this plaine by comparison: The debt of one man is imputed vnto another, *viz.* the Suretie, and yet not the consequent of the debt, for the debt in the debter hath banqueruptnesse annexed vnto it, which it hath not in the surety, being an able man: so our sinnes in vs haue many titles and consequents annexed vnto them, mentioned in the Scripture, which cannot be fastned vpon Christ, and it were great iniurie to impute them vnto him, as it is great iniquitie for the debter besides his debt to impute also his banque-

*A Sermon.*

banqueruptnes vnto the surety: nay, if the debter shal but call his pledge, or terme him a banquerupt imputatiuely, in regard of his proper debt translated vnto the other, hee shall offer him no small iniurie and disgrace, and testifie his vnthankfull minde : how much lesse may this vile title either imputatiuely or falsely be ascribed vnto Christ, without great disgrace and dishonour to his person ? inasmuch as that onely the Scripture testifieth to be imputed vnto him, which falleth vnder sinne, viz. fault, guilt, punishment, and not all that followeth vpon it in vs.

But how then is that title taken from vs ? doe we still after iustification remaine the sonnes of the Diuell ? nothing lesse : for wee are become the adopted Sonnes of God in Christ. Now that which giueth vs the right of adoption doth abo-

*A Sermon.*

lish the former title, which is not the imputation of this diabolicall title from vs vnto Christ, but the imputation of Christs righteousness vnto vs, whereby wee are become no sonnes of the Diuell, but Sonnes of God.

And to conclude, this very blasphemy, which they doe so much feare and abhorre, may (will they, nill they) be fastned vpon their doctrine of Iustification: for if wee be iustified by the righteousness of Christ infused, then hee is a sinner by our sinne and corruption infused, and so shall become indeede *filius diaboli*, or else the Apostles Antithesis fals to the ground, which to the iudgement of any indifferent man is firme and sure.

*Ob.* It is further replied that vpon this doctrine of Imputation it will follow, that God shal pronounce

*A Sermon.*

a false iudgement, viz. him to be iust, who is indeede vniust, and a sinner, euen as if a man should salve vp a wound, and draw ouer a skin ouer that which is festered and corrupted within : or as if one should build a Tombe, paint it, and make it glorious without, there being nothing within but rottennesse, stinke, and dead mens bones.

*Ans.* The consequent also is false, for God doth pronounce no man iust, whom he doth not make iust at the very same instant, euen in himselfe: for by the selfe-same act whereby a man is iustified, hee is also sanctified, and by the same iustice and no other; for that which is imputed to iustifie, is also infused to sanctifie, and is inherent in vs, at the least, in the fruit and efficacie of it. To explaine this further; the person who is iustified, ceaseth to be a sinner in  
regard

*A Sermon.*

regard of guilt wholly, and in regard of the corruption of nature also in part, which though it be not altogether abolished, yet it receiveth a deadly wound in the very act and instant, and neuer raigneth after; yea, to proceede further, at the very sametime, and in the same act, hee is presently sanctified, and therefore worthily esteemed and adiudged of God, holy and iust presently, I say, in regard of all the parts and substance of holinesse, which is afterward to receiue his accomplishment by degrees in this life, and in death, to be wholly consummate and finished.

*Ob.* Lastly, they vrge and say, that it cannot stand with Gods iustice, to iustifie and absolue a sinner: for *Prou. 17. 15. To iustifie the wicked, and to condemne the iust, both these are abominable to the Lord.*

*Ans.*

*A Sermon.*

*Ans.* Indeed to iustifie the wicked person, and to acquite him in iudgement without all manner of satisfaction made cyther by himselfe or some other, were iniustice. But God which iustifieth the vngodly, as the Apostle speaketh, *Rom. 4. 5.* doth acquite and absolue them for the all-sufficient satisfaction of Christ, and they though they be wicked and vngodly before their iustification, yet in it, and by it, they become righteous both before God, and also in themselves in part.

( \* \* )

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*A right godly Prayer, made by Mr.  
Newhoule, to be said either Morning or  
Euening, as accasion shall serue,  
changing some few words.*

( \* \* \* )

**M**ost mercifull and louing father  
in Iesus Christ, we beseech thee  
to remoue all impediments which  
vsually hinder vs in this exercise of  
prayer, & quicken vp our hearts with  
feare and reuerence of thy Maiestie,  
in feeling of our owne wants, in a  
desire to receiue a supply of them  
from thee, and in assurance to be  
heard of thee in all our suites and  
requests, to put vp our praiers and  
supplications vnto thee.



Lord our God, wee doe  
here in thy presence ac-  
knowledge and confesse  
that we are of our selues  
most wretched and miserable sin-  
ners,

*A Prayer.*

ners, both in respect of the corruptions of our hearts, as also the transgressions of our liues : more particularly we doe acknowledge the infidelitie of our hearts, whereby wee haue not yet learned to depend vpon thy prouidence for the things of this life, nor vpon thy mercy, for the saluation of our soules: hence comes impatience vnder the crosse, discontentation with our present estate, doubting and distrustfulnes in regard of our saluation, immoderate care and desire of the things of this life : we confesse also the Atheisme and profanes both of our mindes and harts, whereby all our thoughts and affections are estranged from thee, and so glued & fastened to the things of this world, that wee can take more ioy and delight in doing our owne wills, and in seruing our owne lusts, then euer we would doe  
in

### *A Prayer.*

in seruing and obaying thee; we acknowledge likewise the pride of our harts, whereby wee doe exalt our selues in the vanitie of our owne conceits against thy Maiestie, and aboue our brethren, whom thou hast made far more excellent then our selues: our security of the flesh, whereby wee put away the day of euill and wrath farre from vs, promising vnto our selues immunitie from all thy curses and plagues, notwithstanding wee walke in sinne and in the stubbornes of our harts: our vaine-glory, whereby wee desire praise and commendation among men, more then thy glory; our selfeloue, whereby wee loue our owne ease, libertie, peace, carnall pleasures more then thy Maiestie, more then our brethren: our hipocrisie, whereby wee content our selues with an outward name and profession of religion,

*A Prayer.*

ligion and holines before men, not regarding the truth and power of godlines : answerably our liues abound in all actual transgressions against euerie one of thy commaundements: we haue liued in the contempt of thy prouidence, and haue not beene ashamed to commit sinne and wickednes in thy sight : in the abuse of thy mercies, and haue not beene drawen neerer vnto thee: in the neglect of thy iudgments, and fatherlie chasticements, partly vpon others, and partlie vpon our selues, and haue not profitted thereby to true repentance and reformation of life: in the profanation of all thy holy ordinances, thy Word, Sacraments, this exercise of Prayer, neither preparing our selues hereunto aright, nor being conuersant therein with that care, diligence, & conscience, as we ought, and therefore haue missed  
of

*A Prayer.*

of that fruit of edification we might  
haue reaped by the reuerent and re-  
ligious handling of these thy diuine  
ordinances, in the abuse of thy crea-  
tures vnto intemperancy and ex-  
cesse, whereby we haue disabled our  
selues to thy worship and seruice, &  
to the duties of our particular cal-  
lings. Many other sinnes haue wee  
committed, the least whereof if thou  
shouldest lay vnto our charge, wee  
were neuer able to appeare in thy  
presence or to answer thee one of a  
thousand: wee beseech thee to deale  
fauourably with vs, as thou art wont  
to doe with thy children, that call  
vpon thy name and seeké thee in the  
truth of their harts, and in the mid-  
dest of iudgement, remember mer-  
cie; open our blind eyes, that we may  
come to a particular knowledge of  
our owne sinnes; touch our hard and  
stonie harts that wee may sigh and

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grone

### *A Prayer.*

grone vnder the burden of them,  
being heartily displeased with our  
selues, because therein we haue dis-  
honoured thy name. Stirre vp our  
hearts also, that wee may hunger  
and thirst after Christ and his right-  
eousnesse, and after euery drop of  
his most precious blood : in him  
alone be well pleased with vs, and  
for his merit and righteousnesse  
vouchsafe mercifully and freely to  
doe away all our offences: wash them  
all away in the precious blood of  
Iesus Christ, and our hearts from  
the filthinesse and impuritie of them  
all. Say vnto our soules, thou art our  
saluation : let thy holy and good  
spirit of Adoption, cry in our hearts  
through Iesus Christ *Abba-Father*,  
telling and perswading vnto our  
consciencs by the inward testimo-  
nie of the same Spirit, that our sins  
are pardoned, and we stand dischar-  
ged

*A Prayer.*

ged of them all before thy tribunall  
seate.

And because our faith is weake,  
partly through the manifold cor-  
ruptions that be in our hearts, and  
partly through the innumerable  
transgressions that breake out into  
our liues, we beseech thee to streng-  
then the same by the often conside-  
ration, meditation, and application  
of thy mercifull promises made vn-  
to vs in Christ, stirring vp our vnbe-  
leeuing hearts to assent vnto, and to  
apply the same, that wee may re-  
ceiue comfort thereby, specially in  
the time of danger and distresse; and  
namely, in the agonie of consci-  
ence, and in the houre of death.  
And because there can be no grea-  
ter enemy to true Faith, then is  
carnall confidence and vaine pre-  
sumption, confound this hellish and  
damnable corruption in euery one

*A Prayer.*

of our harts, and worke in the same the contrary grace of thy holy Spirit, namely, true Humilitie, whereby we may acknowledge our owne nothing, and may vtterly renounce and deny our selues, and learne onely and wholly to relye and depend vpon the blessed merit of Christ, in matter of our saluation, ascribing the whole worke and glory thereof to him alone, and to no other thing.

And because all that are in Christ are new creatures, and walke not according to the flesh, but according to the spirit, wee beseech thee to renue vs in the spirits of our mindes, and in the affections of our hearts, enlightening vs more and more with true knowledge and vnderstanding in spirituall things, and sanctifying our hearts to the loue and obedience thereof, that wee may walke worthy of thee, please thee



### *A Prayer.*

thee in all things, fructifie in euery good worke, and increase in the knowledge of thy holy will. Aboue all things set before vs thy holy feare, imprint this grace of thine deeply in our hearts, perswade vs effectually of thy presence wherefoeuer we doe become, in secret or open place, that wee may learne to make conscience of sinne, and of euery euill way, endeuoring to please and obey thee in all thy Commandements, and euermore to preserue pure and vnblameable consciences before thee and before all men, and that to the end of our dayes.

And because wee are at continuall warre against Sathan, this wicked world, and our owne damnable and fleshly lusts, Lord help vs in this spirituall combate, in all temptations; when wee are most weake, be thou most strong in vs, together with

### *A Prayer.*

the temptation, grant an issue and an euasion : teach vs to watch ouer our owne hearts, and to keepe them with all diligent obseruation, that wee be not any more circumuented of the wiles of Sathan, or seduced through the deceitfulnesse of sinne. Help our infirmities, giue strength against our particular corruptions, that in the very act of temptation, wee may be able to resist and to overcome, that wee may haue as iust cause to praise thy name in our victories, as wee haue had cause to be humbled and cast downe in our foyles.

And because it is the lot of thy Children in this world, to be tryed fundry wayes ; Lord prepare vs to the dayes of tryall, arme vs with spirituall patience to beare thy hand, that wee may meekely and contentedly submit our wils to thy good will.

### *A Prayer.*

will and pleasure; howsoever it shall  
please thee to deale with vs, onely  
teach vs. to profit vnder thy rods of  
correction; grant that we may learne  
hereby, to deny our selues; to for-  
sake this world, pleasures, profits, &  
preferments of it; to make vile and  
bale account of them in respect of  
heauenly things, to loue thy king-  
dome and thy righteousnesse, desi-  
ring to be dissolued and to be with  
Christ, that sinne and the corruption  
thereof might be abolished, and we  
might haue neere coniunction with  
thy Maiestie in thine owne king-  
dome: Neuerthelesse, so long as thou  
pleasest to hold vs herein this earth-  
ly tabernacle, dissolue in our hearts  
the cursed workes of the Diuell, con-  
found the power and tyranny of sin  
daily more and more, increase the  
Graces of thy holy Spirit, namely,  
Faith and repentance, thy seate and  
thy

*A Prayer.*

thy loue, humilitie, and a good conscience, with all other graces whereby thy own image may be renewed in vs daily, that the longer we liue in this world, the nearer we may draw to thy Kingdome, the greater strength we may haue against our owne sins, the greater will and abilitie to serue and please thee in righteousness and new obedience.

Blesse with vs thy whole Church and every member thereof: be good and gracious to these Churches in England and Ireland: giue thy Gospel a free passage euery where, with all good meanes whereby it may be further published and maintained, removing all lets and impediments whereby the course and proceedings thereof are hindered and stayed: for this cause be good vnto our gracious King, the principall member thereof: blesse him with life & honor, confirme

*A Prayer.*

confirm his heart in the truth of  
this holy Religion hee hath a long  
time professed, and maintained, a-  
gainst all the aduersaries thereof, in-  
creasing his loue and zeale thereun-  
to, and his constancie therein, and  
adding vnto his yeeres many dayes,  
that he may be an ancient Father in  
this Church of thine, a Patron & an  
vpholder of thy pure and true Reli-  
gion, against all them that oppose  
themselves against it. Blesse our gra-  
tious Queene, the Prince, and the re-  
sidue of that Royall Progenie. Be  
mercifull to the Honourable Princes  
Counsell, and the inferiour Magi-  
strates of this Land, blessing them  
with the wisdom of thy spirit from  
aboue, that they may take counsell  
with thy word in all their enterprises  
and deliberations, so as first they  
may conclide of those things which  
make most for the advancement of  
thy

*A Prayer.*

thy Kingdome and Gospell; and  
then for the peaceable and religi-  
ous gouernment both of Church  
and Common-weale. Blesse the Mi-  
nisters of thy word and Sacraments:  
increase the number of those that  
are faithfull and painefull; double  
thy spirit and graces vpon them, that  
they may goe in and out before thy  
people, not onely in the light of pure  
doctrine, but of holy and vnblame-  
able conuersation, that by this  
meanes many may be wonne to the  
knowledge and obedience of thy  
truth. Be mercifull to the people of  
this Land: confirme them that are  
called; and strengthen them that  
they may continue stedfast in the  
sincere profession and practise of  
true religion vnto the end: those  
that yet wander and goe astray  
through sinne and wickednesse; call  
them home in thy owne good time,  
that

*A Prayer.*

that they with vs, and we with them,  
may haue both hearts and mouthes  
enlarged to glorifie thy holy name.  
Touch all our hearts with true Re-  
pentance from the highest to the  
lowest, that thy iudgements present  
and imminent may be remoued &  
preuented, thy mercies still procu-  
red vnto vs, and the posteritie after  
vs, especially in the continuance of  
thy word and Gospell among vs for  
euer.

Lord be mercifull to all thine af-  
flicted, whether they be sicke vpon  
their beds, or distressed in consci-  
ence for sinne, or persecuted for thy  
name and truth, or pinched with  
pouerty, wanting those outward  
things which thou hast in great a-  
bundance delt out vnto vs; relieue  
them according to their severall ne-  
cessities, strengthen them in their  
weaknesse, comfort them in their di-  
stresse,

### *A Prayer.*

stresse, mitigate their sorrowes and extremities, put an end vnto them in thine owne good time, and turne them to their humiliation, and in the end, to their eternall comfort and saluation by Christ.

Be mercifull to our friends in the flesh, and acquaintance in the spirit, parents, brethren, sisters, children, seruants, and all other, for whom we are bound by any dutie to pray, granting vnto them a supply of all graces needfull for their present state and calling, and the finall saluation of their soules. Haue mercie on vs, now calling on thy name; forgiue our sinnes and manifold defects in this holy dutie, and accept at our hands this weake and imperfect obedience in Christ: and giue vs thankful hearts for all mercies receiued from thy bountifull hand, that thou hast loued vs in Iesus Christ with an  
euer-



### *A Prayer.*

everlasting loue before the world  
was, and from loue hast chosen vs  
to life and glory; called vs in time,  
to the certaine knowledge of this  
our Election; iustified and redee-  
med vs by Iesus Christ his death  
and resurrection; sanctified vs in the  
inner man by his holy spirit; that  
thou hast giuen vs Faith in thy pro-  
mises, and hope of a better life, feare  
of thy Name, loue of thy Maieltie,  
zeale of thy glory, loue and tender  
affection towards our brethren; yea,  
towards our enemies, and those that  
hate vs; patience vnder the Crosse,  
strength against our particular  
temptations and corruptious; Hu-  
militie, gentlenesse, & meeknes, with  
many other gifts and graces of rege-  
neration, all which we acknowledge  
haue proceeded of thy meere mercy  
and goodnesse towards vs, wee be-  
seech thee to increase them daily  
more

*A Prayer.*

more and more in vs, and let vs not  
be negligent in the vse of all good  
meanes; whereby they may grow in  
vs daily. Wee doe also with all thank-  
fulnes, remember all temporall bles-  
sings concerning this life, and the  
preseruatiō therof, our health, li-  
bertie, peace, prosperitie, and all  
outward things wee doe enioy, this  
gracious gouernment, with all bles-  
sings accompanying the same. Wee  
thanke thee, that thou hast sustained  
vs in great weakenesse, relieved vs in  
much necessitie, comforted vs in  
much distresse, resolved vs in many  
doubts, deliuered vs from many and  
great dangers, and when wee were  
falling into them, hast rescued vs  
with thine owne hand, and preser-  
ued vs from many grieuous sinnes,  
into which through the corruptions  
of our natures and Sathans temp-  
tations, wee might haue fallen.

OTOM

Make

*A Prayer.*

Make vs unfaignedly thankfull, and teach vs to walke worthy of them, and to testifie thankfulnes therefore, not in word onely, but by a conscionable walking with thee in all duty and obedience vnto the end.

Blesse vs this night, keepe vs and all ours from all dangers, grant vnto vs (if it be thy holy and good will) such a portion of rest and sleepe, that thereby body and senses being refreshed, we may rise vp in the morning cheerfully, to glorifie thy name in the duties of Christianitie, and in the works of our particular callings, as thou shalt seuerally dispose of vs, and giue vs strength and opportunitie, and that by Iesus Christ: In whose name we conclude our prayers

as he himselfe hath taught

vs, saying, *Our Father*  
*which art, &c.*

FINIS.